

American Freedman.

[Address, 30 Vesey Street; or P. O. Box 5,733.]

NEW-YORK, 1868.

The American Freedman's Union Commission,

30 Vesey Street, New-York City.

"The object of this Commission is the relief, education, and elevation of the Freedmen of the United States, and to aid and coöperate with the people of the South, without distinction of race or color, in the improvement of their condition upon the basis of industry, education, freedom, and Christian morality. No school or depot of supplies shall be maintained from the benefits of which any shall be excluded because of color."—ART. II., CONSTITUTION.

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(Late National Freedman's Relief Association.)

ORGANIZED FEBRUARY 22, 1862.—INCORPORATED MARCH 23, 1865.

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The American Freedman.

AMERICAN FREEDMAN.

IN accordance with the general policy of the Commission to retrench as far as possible all bureau expenses, the present number of the FREEDMAN has been delayed until our winter work has fairly begun, and is now issued in a reduced size. Believing that our friends and contributors understand the nature and importance of our work, we believe they will appreciate our object in thus concentrating all contributions upon the field.

Our June edition is entirely exhausted. Any friends who may have copies are requested to forward them to our address. Some copies are greatly needed at the office.

We call attention to Mr. Mitchell's letter concerning normal schools and classes. The contribution of our English allies is more than an evidence of their generosity. It is one of the unmistakable tokens of the unity in Christian effort of all philanthropic hearts, a unity which neither denominational barriers nor even national differences can destroy. In the cause of liberty and humanity the hearts of Young America and Old England really beat in unison.

"THE BEGINNING OF THE END."

THE objects for which the American Freedman's Union Commission was established are nearly accomplished. The end is not yet, but the end's beginning is visibly at hand.

The Central Commission was organized to do a specific and temporary work. This was: To gather up the tangled skeins of the Freedman's movement and weave them into a single strand; to incarnate in a national organization that spirit of humanity and enlarged patriotism which had before dwelt only in local Boards; to give it a habitation and a name which would better commend its claims to the people, to the government, and to other nationalities; and thus, in co-operation with other organizations, to prepare the way more efficiently for the hour when the Southern States, freed from the last shackle of slavery, could establish, by legislative action, those educational institutions for which public charities, however generously provided and wisely administered, are but an imperfect substitute.

This it has done.

The work of the American Freedman's Union Commission is a part of the history of the country. It has done much to prevent the scattering of the nation's gifts through irresponsible

channels. It has checked, if it has not altogether overcome, that spirit of denominationalism which endangered the whole movement. It has given the cause standing abroad as well as at home. It has compelled recognition at the South as well as in the North. It has been a chosen channel of communication between private philanthropy and the Freedman's Bureau. Its school-houses have been planted in every Southern State. Its pupils are numbered by thousands, and its constituents by hundreds of thousands.

Its mission is not yet accomplished, but it will be in a definitely short period of time. At present, the unanimous conviction of its Secretaries and Board is, that it should terminate its existence at the end of this school-year.

To keep the black man before the public persistently as an object of commiseration would be to injure the black man's cause. To press even his educational wants upon the public a day longer than may be required by absolute necessity, would be to play into the hands of those who are seeking to promote a reaction against him.

The Freedmen will not have ceased to need aid at the end of the year, but by that time a national organization to raise this aid will have ceased to be a necessity.

The issues of the autumn's political canvass are now already settled. That now at last we shall "have peace" is rightly regarded by men of all parties as morally certain. And that among the first-fruits of this assured "peace" will be the provision of means for popular education at the South, can hardly be a matter of reasonable question. The rehabilitated States will find in our school-rooms models to their hand. In the graduates of our normal classes they will find teachers for their primary departments. The foundations will already have been laid. The skeleton of an educational system will already be there, waiting only to be filled up.

To this end the Commission has been steadily shaping its course. All that they need now is means to finish their work; that is, funds with which to send back for one more year the well-approved teachers who have been already in the field. For these funds reliance is placed not upon vague and general appeals to the public, but upon private applications to avowed and well-known friends of the cause.

That contributions to the Commission and its Branches are expended in the field, and not consumed in the support of agents and secretaries, will be evident when we state that the New York Branch has dismissed its salaried officers, and, with exception of the cost of one

or two canvassers, temporarily engaged, will carry on its work another year without expense. The same, without the exception alluded to, is true of the New England Branch, and, with but little qualification, of the Philadelphia and Baltimore Branches. The Western Board has not a single salaried officer; and the Central Commission has been carried on by unpaid volunteers since the month of May last.

The Commission expends its resources mainly on schools for the training of native or colored teachers. Of the \$275,000 raised last year, a large proportion was employed in this way. All the funds from abroad take this direction. These normal schools will become part of the permanent educational provision of the South.

Mr. McKim is at the West this season to lay for the last time the claims of the work before the friends of freedom. We bespeak for him the same cordial reception which was accorded to him last year. By his life-long service in this cause, he has earned the right to be heard when he appeals in its behalf. He testifies of what he has seen, and declares that which he personally knows. We trust the West will send back every last year's teacher to her post. We believe she will. And we moreover believe that East and West, finishing with patient perseverance a work which they began in faith, and have carried on undaunted in the face of obstacles, will yet see the fruit of their labors in a Southern system of education as beneficent as it will be catholic, and, in the best sense, American.

LETTER FROM MR. MITCHELL.

711 Sanson St., Philadelphia.

J. M. McKim, Cor. Sec. Am. F. U. Com.:

DEAR FRIEND: The preliminary correspondence with reference to the location of normal classes and the distribution of that portion of the second instalment of the fund voted at our meeting in May, is concluded, and the transmission of the money awaits the reports of the opening of the schools. Between thirty and forty normal schools, or normal classes, sustained by the English fund, will probably be in operation by November 15th, and so far it does not appear that any two associations will desire to locate schools of this character in the same place.

This correspondence discovers a great amount of work done by these associations during the past five years, and the fact that each is prepared with the material for the formation of two or more normal schools, shows that their teaching has been thorough and efficient.

From the inception of the normal school enterprise, and especially in the aid to be afforded it by funds entrusted to us, it was felt that there was a propriety in limiting our aid to those associations whose avowed object from the first has been the promotion of common-school instruction, pure and simple.

As showing the catholic feeling of the organizations embraced within these limits, the letters from the several secretaries have been remarkably free from attempts to press the claims of their special branches of the work at the expense of the necessities of other co-ordinate societies.

I doubt whether any other time or country has shown an educational effort so disinterested as has been this of the American Freedman's Union Commission, its Branches, and such of the smaller associations as aimed at the same thing—the introduction of the free school system at the South.

To the organizations alluded to should be added the "Friends," who, in their several reports, have kept the support of schools by the State ever in view.

In a document of this kind at hand, I notice this clause:

"The schools now established, forming as they do a basis on which the new fabric can be built, should be kept in effective operation till other hands are ready to take them from us and continue them as part of the State systems."

This, I think, will serve as a text for all un-denominational associations.

That the general work of all such is drawing to a close there is no doubt, and the organization of these normal schools will be the crowning glory of our great Christian enterprise.

That we are enabled to do this by the generosity of our English allies, is a pleasing feature; and it is not a little remarkable that the coming year may witness at the same time the settlement of the "Alabama Claims," and the preparation, by British money, of a thousand colored teachers for the South.

It is to be hoped then that the schools generally will show no lack of support during the coming season.

From the character of the officers of the several Branches of the Freedmen's work, as evinced by the correspondence which is before me, I venture to assert that appeals for the recently emancipated slaves will not be continued a day longer than their necessities demand.

Yours truly, W. F. MITCHELL.
Gen. Supt. Normal Schools for A. F. U. C.

Pennsylvania Branch.

PENNSYLVANIA BRANCH.

AGAIN through these pages we offer greeting to the friends who work with us, but whose faces we seldom or never see.

After the summer rest, we come back to our duties with fresh vigor and hope. Those teachers who return to their labor have passed or are still passing through the city, on their way to their respective fields, and the spirit that animates them would impart enthusiasm even if our own were falling. We only wish that all friends of the cause could see and hear these teachers twice a year. What they have to tell has not yet become an old story, for each one has some individual experience to relate, and even to those longest engaged in the work, the new ideas and new hopes growing out of the experiences of years give the power to present the subject with freshness of interest.

Our prospects are brighter now than they were this time last year. More teachers are settled in their Southern homes, or ready to go thither, and a more definite plan of work is laid out for those of us who are active here.

Coöperation on the part of the Freedman is a fact, not a promise, and the call for more teachers comes up from near and far; this plea being constantly urged, "Because the Freed people have done so much, will you not help them to possess the blessings they crave?" But with all these hopes and prospects of enlarged usefulness, much must depend upon the continued and hearty coöperation of the friends we now address.

Let each reader ask himself what he can do to further this good work.

It has lost none of its importance; indeed, it has become the great thing which patriotic men must do for their country, if they would not see a large part of it become a desolation.

Let us then educate the ignorant masses, that they may read the Bible, understand Christian morality as well as feel Christian emotion, so that they can use their strength intelligently, and be free men, because able to support them-

selves and families, and we will have, in time, a regenerated South.

REPORT.

Read before the Auburn Baptist Church, the Second Sabbath in Aug. 1868.

WITH reference to my mission in the South, I will speak first of the School with which I was connected. I reached Portsmouth, Va., the 29th Nov. last. On entering the school, I found 225 pupils, and one teacher. A lady from New-Hampshire (who was commencing her fourth year of labor upon this field) was holding this mass of children together, and for six weeks had been earnestly begging for help. A Boston lady and myself had made conditional arrangements to go to her relief, but neither of us was able to leave home until the last of June. This teacher, from over-effort and anxiety lest we should not reach her at all, here at the beginning of her laborious year was thoroughly tired out, and scarcely rallied from her fatigue through the whole winter. After three of us were ready for work, we divided the school into three grades, and I took the middle division. This gave me pupils of an interesting age, ranging from 8 to 16, with the same diversity of ability that you would find among children in a Northern school. Many of them entered upon their studies and kept up their interest with an earnest enthusiasm which made it a pleasure to be their instructor. Others were indolent, and required constant urging to make them keep up with their classes. The discipline of the school was a severe tax upon my strength. There is a kind of rough-and-tumble animal life about these children which is difficult to restrain. In their work and in their play they are noisy and full of physical force. This, I think, is one of their elements of power, and will help them in their march upward. Our surroundings were not pleasant; our school building (which, by the way, was furnished by the Government) was a rough structure, not large enough, full of gaping cracks, and insufficiently warmed, so that the children (many of whom were wretchedly clad) were constantly complaining of cold. All these discomforts and disadvantages, together with a scarcity of books, of necessity provoked more or less restlessness and disorder, requiring the constant vigilance of the teacher. Still, at the close of my school I felt that the majority of my pupils had made real progress in intellectual discipline; and as I tried to make all my instructions subserve moral culture, I trust their higher nature re-

ceived also corresponding development. Indeed, many of them, had they the opportunity, would make fine scholars, and I think earnest, noble characters. During the long evenings, with the assistance of the two most advanced day-scholars, I conducted a large night-school: these night-pupils are laboring men and women, who are employed through the day, and can only command their night time for mental improvement. Many of these could read *well*. I noticed that all the men who had been in the army had learned to read there, and were now anxious to learn writing and the use of figures. They would come perhaps but a few weeks, and then a job of work would carry them out of town, and we would see nothing more of them; but wherever they go, they carry their books, and, being provident of what they learn, after a time they are not only reading from their school-books, but from the newspapers, and not only writing the alphabet in their copy-books, but are writing letters to their distant friends, and have passed from learning the multiplication-table to reckoning up their accounts to see if they have been honestly dealt by. All, professors and non-professors, are extremely anxious to read the Bible. Many of them, through all their days of toil, will carry in their pocket a little old Testament, so soiled and worn by use, that with clean hands you could scarcely bear to touch it; yet you can see how its owner has valued it, studying it over and over again, perhaps spelling it out word by word. The aged will say to you, "If we could only read the Bible! 'Tis all the learning we would ask;" and when you read in their faces how earnestly they want to possess this art, and see too, that God has given them every faculty necessary for its acquirement, and then remember that, by an edict of law, this privilege has been withheld from them while generations have passed away, you may have some faint conception of the deprivation and wrong these people have suffered. The colored people seem to accept the missionary teachers as their divinely appointed instructors and helpers; hence, they feel the greatest freedom in calling upon them for aid or counsel. The Government imposed quite a tax upon us in the way of ration papers. The winter was hard, labor was scarce, and money scarcer still. The Government, to meet the needs of the old and sick, issued rations through the latter part of the winter and spring, requiring from the applicant a paper from the teacher, certifying his worth and need. This, of course, involved a good deal of investigation on our part to secure us from imposture; for we were beset by the

indolent and avaricious, who would come with their smooth stories of poverty, widowhood, and a family of children to support. However, I do not think the colored people any more given to deception than any others of the same class and in the same condition.

As we had time and strength, we visited among the poor and sick, and, so far as we could, relieved their necessities. Many sad tales were told us by these poor people. Some of them had spent years of toil on the plantations, while their children had been sold away South, and had prayed year after year to be delivered from their bondage. At last the war came, and then the proclamation of freedom. With broken shackles and with great joy they left their owners, and under the protection of the army, came into the towns; but the younger, stronger ones took all the work, and the old and feeble had none to help them; but they still said with exultation, "I'm free, bress de Lord for dat." I shall never forget old Aunt Charlotte, to whom permit me to give you an introduction. She came to our house on a cold winter day, and asked for help. I, being at liberty, attended to her. She at once interested me. Her little shrivelled face bore an expression of earnestness and suffering. About her delicate person she wore two or three wrappings, which hung in such grotesque style that I wished an artist could place her on canvas. I said, "Well, Aunt Charlotte, what do you need? Where do you live, and how do you take care of yourself?" She told me her story with such an air of truthfulness that it forbade all questioning, and won my fullest confidence. She lived alone in a kitchen; the room was very open and cold; she thought the people did not value it much, for they had never called upon her for rent. She had been sick a long time from broken-bone fever, and had suffered greatly from cold and hunger. From a box of clothing sent me by Philadelphia friends, I gave her what she needed, then wrote an order for rations which were duly supplied. This was more than the old lady expected, and she could hardly express sufficient gratitude. She would often call at the house, and always repeat the same thing, "You have done me so much good; I am warm now, and always have something in the house to eat; I used to be so hungry." I learned that she had been the house servant of an aristocratic family; that her original owners were dead, and her only boy sold many years ago. Her husband had managed to support her comfortably, but had died two years before, leaving her old, feeble, and homeless.

This woman is the representative of a class whom we have tried to help and comfort. They have borne this yoke of slavery; their spirits have been subdued into a kind of mute endurance, and their faces wear an expression of resignation and hope long deferred. I could tell you of other scenes of suffering—little children with sick mothers, and none to help them—of scattered families, and broken ties; but I have not time to dwell on these things. Quite a different class of persons are those who have come upon the scene of action during and since the war. They are far more difficult to approach and interest, having felt but slightly the discipline of slavery. They are crowded into tenement-houses, and have no idea of 'home'; hence they are crude and undeveloped, industrious but improvident, and ready to fall into reckless habits. Yet these are the very persons who are to shape the social, civil, and religious life of this race. To get an influence over these younger people, and thus exercise a healthful restraint upon them, we held temperance meetings, where we exposed with all the scathing invective possible, the terrible evils of intoxication and other immoralities to which they have been gradually yielding. We drew our strongest lessons from Holy Writ, making them as emphatic as possible from the life around us. Many of our pupils have given up tobacco and liquors, also the use of profane language, pledging themselves to abstain from these things for the future. By way of encouragement, we permitted them to speak in the meetings, so that they would stand committed to the advocacy of right living.

In the sisters' prayer-meeting, when I read the Scriptures, I always felt it a duty to make practical Christianity the basis of every lesson, and trust these instructions received the blessing of the Master. I think as pleasant a work as we performed was the connection with the Baptist Schools of Portsmouth. There are two quite flourishing Baptist churches, one of five, the other of three hundred members. E. G. Corppear, the pastor of the large flock, is in part sustained by the mission, and you may have noticed his name in some of their reports. He has an interesting personal history, and is, I think, destined to be a powerful leader among his people, not only religiously but politically. He is a man in middle life, has no mingling of white blood in his veins, and was a slave until the army took possession of Portsmouth, and spent the early part of his life in the shingle swamps of Southern Virginia. At fourteen, by some means he got possession of a spelling-book, and making friends with his master's son

received from him such instruction that he was soon able to read and spell. Next, he desired to learn to write, and for this purpose he obtained a piece of pasteboard, and upon this his youthful teacher wrote the alphabet. These things had to be done secretly, and the slave-boy had to use a good deal of management to make any real progress. His lodging place was a kitchen, which others shared with him; so after the others were all quiet and asleep, young Corppear would get up, take a coal from the fire, and upon a slab of stone carefully copy from the pasteboard, always having a wet cloth ready to wipe out all traces of his night's work. Thus he learned to write. As he grew older, he became more and more interested in books, and especially the Bible. By over-work he would earn a little money, which he spent in buying books that could aid him in the study of the Scriptures. Among his first purchases were Josephus, Clark's Commentaries, a Life of our Lord Jesus Christ and His Apostles, and a Bible dictionary. These books were kept out of sight, and he was obliged to study them by stealth. In the mean time he married, lived with his wife but a short time, when she was sold away, leaving one child, since when he has never heard aught of her. After a while, he was separated from the child, but never lost sight of him, and, as soon as he became free, obtained possession of him. The boy is now about seventeen, and pursuing his studies with marked success. As Mr. Corppear improved in manual power, and showed a decided taste for business matters, he was placed on board a lighter that ran from the neighborhood of this shingle swamp to Norfolk. He was expected to transact all business, and make correct returns to those who had entrusted him with their commodities. This he did so satisfactorily that the people would give the preference to his lighter rather than others that ran down the river.

I do not remember just how long he occupied this position; but after a while, he induced his owner to allow him to hire himself, paying to his master a stated amount for his time, and for several years before the war he enjoyed this partial freedom, making his home in Portsmouth, where he became a member of the congregation of which he is now a pastor. He told me an incident full of significance, which I will relate here. At the breaking out of the war, there was, of course, a vast amount of excitement among both masters and slaves, which it was the constant endeavor of each side to conceal from the other; but nevertheless it made itself felt in a variety of ways,

peculiarly and otherwise, so that, when Mr. Corprear's wages became due, he had not money to meet the payment. He decided to tender his master the amount he had by him, and earn as soon as possible what remained of the sum. He called in the morning early, and found his master still in bed; went to his room, and stated how matters stood, that he had not been able to earn the whole amount, but that he would do so as soon as possible. His master, excited by the surrounding circumstances of the war, sprang up, exclaiming, "You dog! you want to be free, that's what's the matter with you!" Said Mr. C., "I could not lie, and all I could say was, 'But I am not free; I know, master, that I am not free.'"

Soon after this, however, the Union army wholly released him from bondage. He was eloquent in prayer and exhortation, and was an acknowledged leader in the congregation. In 1862, he preached his first sermon at the funeral of a colored refugee. In 1864, the Baptist teachers entered Portsmouth, and he at once put himself under their instructions, studying and reciting as he could get opportunity. I think, in 1865, he was ordained under the auspices of the Baptist Home Mission, and installed as pastor of his present flock. It has been interesting to watch the gradual development of his powers. I saw him in 1864; indeed, I think I was his first teacher. Since then, he has taken long strides in the right direction. He is entirely devoted to the elevation of his people, and watches with keenest interest, and will tell you with shrewd discrimination, the probable result of every movement relative to the interests of his people. White as well as colored regard him as the most influential colored man in the city. In spite of adverse circumstances, he stands before us intelligent, full of manly courage, and with a singleness of purpose that gives him power not only over those for whom he labors, but with the infinite Father himself, whose Son has said, "Blessed are the pure in heart," that is, the single-minded. The two ladies with whom I was associated, and who have been teaching a long time, have labored more especially with Mr. C.'s church, it being partly under the patronage of the Home Mission Board. I began my labors there; but as there came a request from the other church that one of us should come and help them, I took the new field. I found the pastor of this church a laboring man, working at a trade during the week, and on the Sabbath preaching to this Portsmouth church and two country churches. He had formerly been a slave, and although earnest, and with a fair

amount of native talent, quite uneducated. He could read passably well, and that was all. We had really no time to devote to the Sunday-school, and it amounted to only a handful of children, with a superintendent, and, I think, two teachers. The superintendent could not read the Scriptures intelligibly, and the teachers, of course, were no better qualified for their respective duties. They were struggling along as well as they could, but making no progress. Just before I entered the school, a colored man from the other church came over to help them, and did some efficient service in bringing persons into the school. After this, the instruction of the school devolved almost entirely upon me, and I often had the pastor as a listener. The school gradually increased in numbers and prosperity, and on the first Sabbath of July it numbered 150, and since then they write me it has increased to 200. When I parted with this people, they testified real sorrow, and with weeping begged me to return. Our last lesson was upon the eighth chapter of Acts, where the Spirit directs Philip to go to the south, where he meets the eunuch, and ministers to him. After I sat down, the pastor arose, and after commenting on the service I had rendered them, closed by saying that he hoped the lesson for the day was prophetic of my return. He trusted, after a few weeks of rest, the Spirit would say to me, "Go to the South again." You would have thought the people appreciated our labors, could you have been at our house the day before and the day we left for the North. They thronged the rooms, bringing little mementoes, and loading us down with fruits and other delicacies for our journey, thanking us and blessing us, and begging us to return. I have learned by letter that they are trying to raise money to offer us an inducement to return; but they are really poor, and can do little. Last year, by a continued effort, we collected enough from the people and scholars to purchase a stove for one of the school-rooms, to provide fuel for the classrooms, and to pay a woman to take care of them. The amount was something over \$160, and this seemed all they could do. The people have crowded into the towns, and last year in Portsmouth there were more people than work; hence their poverty. Perhaps it will interest you to hear that the Baptist Home Mission and American Home Mission, who have formerly occupied this field, withdrew their missionaries more than a year ago, and that we then who were upon the field, were supported by individuals and church donations; and when the people would ask if we were

coming back, we have replied: "Your Northern friends have given so largely for your benefit that we have not the face to ask for more, and fear you ought to help yourselves." But they are not equal to the demands of the hour. They need help, and ought to have it, either from benevolent friends or from wise and beneficent State-laws. While we had so fully the confidence of the colored people, we were looked upon very differently by the whites. Although we had in our midst people of professedly strong radical proclivities, we never received the least sympathy or encouragement in our works from any Southern white person, but on the contrary we were looked upon with great disfavor, and our work branded as *low and mean*. We were always treated with politeness, but underneath it all was a most unyielding prejudice. They looked upon us as working to overturn their old and time-honored social institutions; and although they are constantly asserting that you cannot educate and elevate the negro, they show the greatest concern and jealousy on the subject. We met an illustration of this prejudice when we were driven to the necessity of housekeeping. It was with great difficulty that we could rent a house. There were houses enough, but they would not rent to teachers of colored schools. The lady with whom the teachers boarded last year was a Northern lady, and the wife of the presiding elder of that district, and attended the only white Union church in town. Some of the first members of that church ceased to call upon her because forsooth she had the courage to board "nigger-teachers." This is the sympathy and help that the colored people meet at the hands of the great mass of Southerners. There seems to be a moral obliquity in Southern people very unfortunate at this time, when unswerving rectitude of purpose is so much needed in high places to reestablish the South, and once more bring forward her vast resources. You hear constantly, of "the white man's party," "the white man's government," etc., thus forcing the colored man to take the corresponding position of political antagonism, which must constantly tend to separation, anarchy, and confusion, and a depression of the higher interests of all domestic, social, and civil life. The white man, proud and arrogant, will not accept the situation which has been forced upon him, and looks with alarm and jealousy upon his former servant, who is slowly but surely gathering power into his hands. The colored man, acknowledging his ignorance and degradation, puts it all down to the account of his old mas-

ter, and clutches now with eager hands his rights, asking eagerly for the opportunity of education and self-government. He has no confidence in his old master; he dare not trust him. Hence you find all over the South secret societies, holding themselves ready for any emergency. These are opposed on the part of the whites by the organization known as the "Ku-Klux Klan." Thus the house stands divided against itself. The past four years of Southern history are full of admonition; we may learn from them that God is not mocked. "He that soweth the wind shall reap the whirlwind." Whatever can be done for this unhappy people to redeem them from the effects of the past, and open a brighter future before them, is helping on the great cause of humanity.

I desire to thank you in my own person, and in behalf of the people with whom I labor, for the offerings you have made toward this purpose within the last four months. I could not have gone upon this mission without your pledge of support. I have found you faithful to that pledge; and while I trust I have been instrumental in doing some good, I only regret that I could not have done more. Praying that the blessing of the Master may rest upon the combined efforts to comfort and help those who have suffered in our midst, I desire to hold myself ready to serve or wait as the Spirit may direct. E. ELIZA LEWIS.

In addition to the list of moneys received during the last season, which were acknowledged in the AMERICAN FREEDMAN of July and August, we have to acknowledge \$85 contributed by "Friends" in Byberry, Pa., through Miss Lydia Schofield, for the old and helpless poor on St. Helena Island.

New-York Branch.

We sincerely regret that we must announce the unexpected death of our teacher, Mrs. Burghdoff, on Friday Nov. 6th. She spent last winter at Trent Camp, near Newbern, N. C., where she proved herself a valuable teacher and kind friend to the poor colored people who are assembled there in great numbers. She returned there in time for the re-opening of the school early in October, and with her husband and one lady associate, Miss Waugh, from Oswego, resumed her duties with great cheerfulness, though under peculiarly unfavorable circumstances. The funeral, which took place in Newbern, was attended by two thousand colored people.

The writer of the following letter is one of the many examples of those powers and mental capabilities, the possession of which has so often been denied to her people. Her mother was a slave, who, denied instruction for the alleged reason that it would make her discontented, nevertheless succeeded in educating herself, and afterward became a teacher. She is now, assisted by her three daughters, pursuing the work of education among her people, and this letter will give the reader some idea of the obstacles they have encountered, also of the progress their good work has made:

FROM EDMONIA G. HIGHGATE.

ENTERPRISE, CLARKE Co., MISSISSIPPI,
October 31, 1868.

Miss MARY E. JACKSON:

OUR KIND FRIEND: Your letter of Oct. 17th, written to my mother, has just reached me. Allow me to express my sincere gratitude for the encouraging assurances it contains. You can scarcely imagine how comforting it is at last to have opened an avenue through which we can successfully appeal to Northern benevolence in behalf of the more needy of these freed people. There has been a great deal of sickness here; besides, the cotton crop is a failure, owing to the destroying worm; the corn crop is very poor, and there is very little or no work just now for which employers will pay even an approximation of its worth. The people are anxious to learn. Parents send their children four and five miles, half-fed and scantily clothed, to my school. I have been laboring here ten months. The progress which my pupils have made surprises me, after having had nearly eight years' experience in teaching in Northern as well as Southern schools. I am convinced that a firm religious basis must be laid before intellectual instruction can to any extent be successfully given. The higher moral nature of these poor people has been painfully neglected. Mere cold moral injunctions will not answer; we are obliged to insist upon regeneration according to Bible teaching. Superstition has long superseded religion here.

We have been rewarded by seeing, as the outgrowth of this way of working, gratifying improvement, which has been acknowledged by some very prejudiced Southern white citizens. In one session of our Sabbath-school, two very refined, aristocratic ladies of that class assist every week. That is the bright side of our experience. As far as personal comfort is concerned, I have, by dint of much management, got through the warm weather. A well-situated family, with whom I boarded last winter, yielded

to the strong force of circumstances; so much so, that its head avowed himself a Democrat, and voted accordingly. The white Democrats, not satisfied with that, demanded that he should turn the Yankee teacher out of doors, which he did. I am now in a very open, cold house, and any aid I can get in making it somewhat homelike for a missionary, would, I hope you will conclude, be well bestowed. My school numbers sixty-eight. I collect monthly from the people, never more than fifteen dollars, and sometimes less than eight. My board is twenty dollars per month only, though my food is very common and the supply often insufficient. My rent is ten dollars per month. As the house belongs to a white man, he demands the payment invariably in advance. The church in which I teach is very open, without windows; the floor is unfinished, as is the whole building. I am entirely destitute of school apparatus. Will you not send us some maps? I have some twenty-five bright pupils in geography, some of whom are studying to be teachers. I wish in my instruction properly to represent Northern normal school training; but how can I without charts, maps, or a globe? We have no Sabbath-school papers. The school-books which each child has bought, were paid for by real hard labor, concerning which, if I had time, I might relate incidents which would speak well for the children. Industry, self-help, my scholars are taught to consider cardinal virtues. Teachers among these people need a fund from which they can draw for medicines for very needy cases. Some children are yet "held to service" in this State, and brutally used, and, when really very ill, are wantonly neglected and left to die but for timely aid. Such an instance I had under my consideration last Saturday. I am constantly appealing to the Freedmen's Bureau for redress, sometimes not vainly. Our hearts, hands, and all the means we can get need to be employed in this work. Gen. Gillem's vagrant law has sorely affected many willing competent laborers who voted the Republican ticket last summer. But I fear I have already wearied you, and must forbear to touch on any new points save this one. I must establish a sewing-school here. The girls and women greatly need this training. I have no material; can you aid in supplying me? I want those who learn to make garments to have them for their own. Two of my smartest scholars, young men, might advantageously be employed as teachers. There are several openings near here. Okolona is some two hundred miles distant. The Bureau agent is stationed at a distance of about thirty miles.

FROM MISS LUCY EASTMAN.

CHRISTIANSBURG, October 24.

We are nicely at work again, 150 pupils, including night-school. I like the work better and better every day. School opened the Monday after we reached here, Miss Bosworth teaching from nine till one, and I from one to five, and both teaching in the night-schools. The first afternoon, as it drew near the time to close, one of my pupils wanted to pray and thank the Lord for sending back their teachers. I told her she might, and the spirit proved contagious; we had over a dozen prayers, simple and childlike.

Two days since, one of my boys had been behaving badly all the afternoon. I think I spoke to him three times during the session, and it seemed to have no effect; so when five o'clock came, I told him I would see him after school. When the other scholars had left, I went and sat down by him, and talked to him a short time. Among other things, I told him that I could not teach a boy who would do so badly, and that I wanted him to kneel down with me, and I would ask the Lord to watch over him after I had to give him up. He was crying very hard, and we knelt down together. When I came to that part of my prayer, he screamed out: "O Lord! don't let Miss Lucy turn me out of school. Please, Lord, don't let her! I know, I have been a bad boy, but I won't do so any more. Oh! help her to forgive me. O Jesus! I love to come to school! do forgive me for being so wicked!" Of course, I forgave him. He has given me no trouble since, and I do not think he will.

FROM MRS. M. A. BURGHUFF.

TRENT CAMP, October 20.

Our schools opened yesterday. It was so late last week before we could get ready, that we thought best to wait. Our number is small, owing to sickness, cotton-picking, etc., but a great many tell us they are coming when their work is done.

We are all very well indeed, and feel like entering into our work with all our hearts. The warm reception we met with here from our sable friends has greatly cheered and amused us. Some are mighty proud to see us back, some are mighty thankful, some have *dreamed* about us, and *all* have *prayed* for our return.

We visited the different churches in camp last Sabbath, making such remarks as seemed proper for the occasion. Mr. Burghuff went to Cole Camp in the morning, and Miss Waugh and I went into one of the Baptist churches in the afternoon, and were surprised and delight-

ed to find a very fine Sabbath-school in progress here. It was superintended by Mr. Harris, the one-armed man I mentioned in one of my letters last year.

FROM MRS. A. C. BURBANK.

LAURENCEVILLE, VA., Oct. 30, 1868.

I HAVE nothing to tell you about, except the condition and sufferings I find among the people around us. I have returned to-night from the pallet of one of our Sunday-school scholars—one of our night-scholars last year. I found her unconscious, and without a physician. She is an orphan, with no one to care for her, and was working for a lady in the village, when she was taken ill with what seemed to be a fit. The lady sent at once for a physician; but when he found that she was a colored girl, and that he could not be sure of his pay, he said, as I was told by a person who was present, that he would do nothing for her, even if it would save her life. When I saw her, of course I sent at once for a doctor. Now, is there no society which will help me in such cases, that I may give the poor things nourishing food and comfortable clothing? I do not ask for aid from the Commission, for I know you have more than you can do to send out teachers, but I thought you could tell me where to apply.

Then the two white women, widows, whom I wrote about last year, have been sick all summer, and are just able to be up now. Heaven alone knows how they will get through the winter. I call in nearly every day to try to encourage them, but I do not dare to promise aid, for fear of disappointing them. There are a large number of colored people sick, mostly with "chill fever." I have been able to break it up with quinine in a number of cases.

While I have been writing, a poor old man, who is lame, has come a mile or two, hoping to get some help for his wife, who is blind, and is taken with rheumatism. She wants medicine and flannel, but I could not give her any, but I told him I hoped the kind people at the North would not forget them this year.

NEW-BERNE, CRAVEN CO., N. C.,
Nov. 14, 1868.

LYMAN ABBOTT, Esq., Gen. Sec. Am. Freedman's Union Commission, 30 Vesey street, New-York:

SIR: In calling your attention to the inclosed "Appeal to the Charitable of the United States," permit me to state that grim starvation is present with us, and that we, as a people, are totally without means to aid, even for present necessity. The Freedman's Bureau has with-

drawn a great part of the aid extended heretofore, and in January finally withdraws all aid. Winter is upon us, and, without instant help, crime and starvation will be fearfully increased. Contributions will be received and forwarded by Messrs. Thomas & Holmes, 194 Front street, New-York.

Truly yours in the cause of humanity,

E. HUBBS, Ch'm. Relief Com.,
Craven Co., N. C.

L. C. VASS, Pastor of First Presbyterian
Church, New-Berne, N. C.

AN APPEAL TO THE CHARITABLE OF THE UNITED STATES.

THE following statement and resolutions were adopted by the Commissioners of Craven County, to wit:

Whereas, there is great suffering among the poor of this county, which, if not speedily relieved, must result in the death of many families, the Commissioners are unable, from the resources of the county, to meet the pressing demands daily made upon them.

Resolved, That a committee be appointed, whose duty it shall be to appeal to the benevolent to assist us in saving the lives of many of the poor by sending to us food and raiment, and money, for those who are suffering in our midst.

Resolved, That we ask the coöperation of the ministry of the city in the most charitable work in saving the lives of those who, without assistance, must perish this winter from cold and starvation.

JAMES W. POTTER, Ch'm,
ETHELBERT HUBBS,
JOHN L. SMITH,
EDWARD R. STANLY,
WILLIAM C. MESSIC.

We, clergy of the city of New-Berne, in view of the above request made of us, indorse the appeal made in the foregoing statement. In our regular pastoral labors we are constantly brought into contact with our suffering poor; and we know the desolation in our midst is *very great and distressing*. We know that, unless large assistance is soon obtained for our poor, their sorrows will be fearfully increased, and crimes and deaths will be greatly multiplied during the coming winter. Therefore, we earnestly ask the benevolent everywhere to end of their means to the Lord, to help those

reduced to such sad straits among us. Contributions of pork, money, or clothing, will be thankfully received, and distributed by us as a committee.

L. C. VASS, Pres. Church.
E. M. FORBES, E. Church.
R. A. WILLIS, M. E. Church.

NEW-BERNE, N. C., Nov. 2, 1868.

ALEXANDRIA, VA.

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Miss M. E. Stratton . . . Collections by Mr. Colton in Ct.
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" R. A. Coit . . . English Normal School Fund.
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Mr. C. Hopkins, (col'd,) Contributions from Miss Brown,
Mr. J. R. Lee, etc.
Miss E. E. Marsh Grinnell, Iowa, and N. Shore F. A. S.

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Miss K. Cummings, (col'd,) " " North
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JACKSONVILLE.

Miss E. E. Richmond English Fund, etc.
" A. Lynch Ballston Spa.

CLEVELAND.

Mr. A. Andrews Mr. C. Collins.

RECEIPTS

OF THE

NEW-YORK BRANCH F. U. COMMISSION FROM LAST AC-
KNOWLEDGMENT TO 1ST AUGUST, 1868.

Received from Agents—Mr. W. R. Long \$95 00
Mr. R. Pierce 234 82
Mr. E. Brett 209 50

From Bath, Me., Union Meeting \$49 34
Lewiston, Me., Union Meeting 87 00
Waterville (second remittance) 40 00
Richville, N. Y. 25 00
Ilion, N. Y., F. A. S. 8 30
Clifton Springs, N. Y. 15 00
Carmel, N. Y., S. Kelly, by M. Brett. 25 00
A Friend 15 00
Mr. Benedict (last quarter) 125 00
Miss Hill, for books 7 00
Miss Stone, do. 5 50

SINCE AUGUST 1st.

From Rev. E. Colton, Agent 918 32
Rev. R. Pierce, Agent 671 73
Rev. W. R. Long, Agent 1159 61
Mr. J. W. Burghduff, Agent 186 62
Do. do. (In Oswego) 210 00
Do. do. (M. E. Church, Bald-
winville) 41 81
Rev. E. Brett 19 67
F. A. Soc., Yonkers 375 00
Do. North-Shore 375 00
Do. Orange 250 00
Do. Montclair 128 00
Do. Irvington 125 00
Do. Hastings 150 00
Do. East-Otto 10 00
Ballston Spa 200 50
Syracuse, by Rev. S. J. May 200 00
Parisian Ladies' Assoc. 312 45
English Normal School Fund 1346 67
Do. do. do. (for Jackson-
ville) 600 00
Messrs. J. & C. F. Dike 200 00
J. R. Lee (Sheridan) 90 00
Miss M. M. Brown (Catskill) 50 00
Vernon, by Mrs. Freeman 3 00
Samuel R. Naylor 10 00
Mrs. Bond, for books 5 00
Rev. C. Kennedy 25 00
Mrs. James Oliver 1 00
Thomas Hicks and Charles Anderson 2 00
Jacob William and Jane Robinson 2 00
Mrs. M. E. Conklin 5 00
Rev. Mr. Morrison's Ch. (Waddington) 102 50
Meridian, by Miss Townsend 8 09
Rent from Bureau 41 66
De Kalb, by Miss Barker 20 00
A Friend 25 00
Ogdensburg F. A. S. for books 71 11
Mr. H. Brockett (Little Falls) 5 00

\$7956 08

